

Bhagat Kabir - Sabad 56
pevakaRai dhin chaar hai saahuraRai jaanaa ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 333-334

pevakaRai dhin chaar hai saahuraRai jaanaa ||
a(n)dhaa lok na jaaniee moorakh eaanaa ||1||
kahu ddaddeea baadhai dhan khaRee ||
paahoo ghar aae mukalaauoo aae ||1|| rahaau ||
oh j dhisai khoohaRee kaun laaj vahaaree ||
laaj ghaRee siau tooT paRee uTh chalee panihaaree ||2||
saahib hoi dhiaal kirapaa kare apunaa kaaraj savaare ||
taa sohaagan jaaneeaaai gur sabadh beechaare ||3||
kirat kee baa(n)dhee sabh firai dhekhahu beechaaree ||
es no kiaa aakheeaai kiaa kare vichaaree ||4||
bhiee niraasee uTh chalee chit ba(n)dh na dheeraa ||
har kee charanee laag rahu bhaj saran kabeeraa ||5||6||50||

Summary: Human existence is a temporary stay in this world that seems familiar and feels secure, yet cannot last forever. Time moves us toward unknown transitions, and resisting this change only deepens distress. Wisdom comes from recognizing that mortality is part of life. Hence, internal preparation is more valuable than external possessions, and it eases the fear of losing what seems permanent. Tranquillity emerges when we accept impermanence as a natural phenomenon that all things must undergo.

pevakaRai dhin chaar hai saahuraRai jaanaa ||

The stay in the parental home is brief, and one must eventually journey to the marital home. This suggests that embodied life is only a temporary dwelling, with mortality and transition woven into our existence as laws of nature.

a(n)dhaa lok na jaaniee moorakh eaanaa ||1||

The ignorant world does not understand; it remains foolish and unaware. This illustrates a state where individuals may appear vibrant and knowledgeable, yet lack the inner insight that impermanence governs their lives. (1)

kahu ddaddeea baadhai dhan khaRee ||

Tell me, why is the betrothed wearing casual, ordinary attire? This choice symbolises an unwillingness to embody deeper insights.

paahoo ghar aae mukalaaauoo aae ||1|| rahaau ||

The guests have arrived at the house, and the time for the betrothed to be sent away has come. This symbolises that what seems settled and permanent is already moving toward change; therefore, preparing for separation matters more than resisting it. (1)(Pause)

oh j dhisai khoohaRee kaun laaj vahaaree ||

When all that is seen is like a pit of entanglement, what social honour is there to preserve? This questions the value of religious appearances, social approval, and self-image when they do not free our inner structures that bind our true self.

laaj ghaRee siau tooT paRee uTh chalee panihaaree ||2||

When the string holding the pitcher breaks, the water-carrier then rises and departs. This suggests that when the body vessel that holds the fabricated sense of social status perishes, worldly concerns such as reputation, status, possessions, and social approval lose their significance. (2)

saahib hoi dhiaal kirapaa kare apunaa kaaraj savaare ||

When the sustaining presence awakens as inner kindness, it makes one's actions worthy. This suggests that self-grace arises through receptivity, allowing what was tangled within to settle organically rather than by force.

taa sohaagan jaaneeaaai gur sabadh beechaare ||3||

Then, those are recognized as truly united who reflect on the words of wisdom. This signifies an integrated state where inner guidance aligns the mind, turning insights into understanding and not just belief (3)

kirat kee baa(n)dhee sabh firai dhekhahu beechaaree ||

Everyone moves through life bound by the consequences of their own actions and conditioning, so look within and contemplate. This reflects the law of cause and effect, through which repeated choices shape inner patterns that continue to direct life.

es no kiaa aakheeaai kiaa kare vichaaree ||4||

What can be said about this state? What can the helpless conscience do? This reflects the difficulty of exercising mental freedom when deeply formed patterns continue to govern thoughts and actions, and the mind makes no effort to overcome its own conditioning. (4)

bhiee niraasee uTh chalee chit ba(n)dh na dheeraa ||

Becoming disillusioned, it rose and departed; the mind's attachments provided no enduring support. This suggests regret when expectations tied to worldly possessions, relationships, and status fail to provide fulfilment.

har kee charanee laag rahu bhaj saran kabeeraa ||5||6||50||

Humbly stay connected to the all-pervading awareness; reflect and rest in the refuge of oneness, says Kabir. This points to inward stability as the deepest shelter amid uncertainty, separation, and change. (5)(6)(50)

Essence: Bhagat Kabir explores the inner turmoil created by attachment to thoughts, emotions, and expectations, where restlessness clouds clarity and withdrawal can seem easier than understanding. External change offers little relief when conflict remains within, and every outer security remains vulnerable to time and uncertainty. Inward stability emerges where its own turbulence no longer traps the mind. This stability encounters change without losing its centre and sense of wholeness. The capacity to remain clear, grounded, and whole amid life's continual change leads to fulfilment.

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